4: Pierson Z-4, 5 (1935-1937) 1967
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563 grew up during slavery, and no circumstance has subsequently arisen to change it. In the United States, on the other hand, the spread of contraceptive practices[35] and the increasing race consciousness of the Negro have led to a decided decrease in miscegenation. Traditional behavior in Bahia is, in this respect as in many others, well defined. The sanction of custom has become, as it always does eventually in any case, moral sanction.

563 583 Race mixture is further favored in Bahia today by the widespread custom of *mancebia*,[36] or those conjugal unions outside marriage in which there is some degree of permanency. In many cases the women involved are mulattoes, rarely blacks. The man agrees to pay for rent and food; the woman, to care for the house and children. The man may have, at the same time, a legal family, although informal unions are often entered into by young men previous to marriage.

563 826 Miscegenation is also favored in Bahia today by the prestige which ordinarily attaches to the so-called "whiter" child. Dark mothers who bear "whiter" children consider themselves especially favored and are so looked upon by their immediate associates. A black mother proudly showed her light child and said, "Estou limpando a minha raça" ("I am cleansing [i.e., I am 'whitening'] my race"). One also

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[35] In Bahia there is not the fear of venereal disease common to this country. Its contraction is regarded by young men as an indication of sexual coming-of-age and perhaps enhances their prestige among their associates (cf. Freyre, *op. cit.*, pp. 49 ff.).

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[36] This term is used only in more polite conversation. The woman involved is called *mancebo*, the verb is *mancebar*, and the participle *mancebado*. The popular expression, however, is *amasia*, or *amigo* (the feminine form of "friend"), or *amante*, or *comboio*, for the woman; the verb is *amasiar* or *amigar*, the participle *amasiado* or *amigado*.

4: Pierson Z-4, 5 (1935-1937) 1967
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At the same time, *meu negro* ("my Negro"), with its variation *meu nego*[16] and diminutive *meu negrinho*, all spoken in soft tones, are terms of endearment used even by whites in speaking to other whites, especially in cases of great intimacy as, for instance, between lovers. Their use constitutes, as a Bahian put it, "um modo de tratar bem" ("a way of being nice"). Occasionally one hears these expressions on the lips of a beggar asking alms of a white and, if he appears well to do, of a mulatto as well. Clerks sometimes employ them in addressing a customer. They appear to call up tender memories of intimate, personal relations like those existent, for example, between Mammy and Scarlett O'Hara in Margaret Mitchell's *Gone with the Wind*.

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The term *branco da Bahia* ("Bahian white") is also heard, although it is ordinarily employed *outside* Bahia. It has reference to the local custom of including many light mixed-bloods in the *branco* category. The phrase *branco por procuração* ("white by proxy") is occasionally used in Bahia but never when speaking to such an individual directly or in his presence. Light mixed-bloods are sometimes referred to as *bem areiadas* ("well sandpapered"); very dark young Negro boys as *pregos* ("nails"); very dark blacks as *pretos retintos* (literally "black blacks," or "black as coal"), and *reclames do pixe* (literally "shouts of tar," i.e., "black as pitch"). The phrase *ele tem genipapo* refers to the possession of *manchas*, as previously noted. Of a person who shows slight traces of Negro ancestry, it is said, "Ele tem dedo na cozinha" ("He has a finger in the kitchen"). Additional descriptive words or phrases include: *de côr escura* ("of dark color"), *de côr*

[16] The feminine forms are *minha negra*, *minha nega*, and *minha negrinha*.

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